Did Our Culture Begin in Atlantis?

The Esoteric History of the Earth

By WILLIAM DUDLEY PELLEY



The Seventeenth of

The

GALAHAD

LECTURES

"Did Our Culture Begin in Atlantis?"

BEING THE SEVENTEENTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

THE GALAHAD LECTURES ARE ISSUED EVERY LITTLE WHILE FOR MEMBERS AND STUDENTS OF THE FOUNDATION FELLOWSHIP BY PELLEY PUBLISHERS OF ASHEVILLE IN THE STATE OF NORTH CAROLINA ❧ POST OFFICE BOX 2630 SOLD IN CONNECTION WITH THE LIBERATION SCRIPTS ❧ ONE DOLLAR FOR FOUR ❧ ONE HUNDRED OF EACH TO THE COMPLETE INSTRUCTION TO BE READ CONSECUTIVELY ❧

"Did Our Culture Begin in Atlantis?"

THE SEVENTEENTH LECTURE

OUR material civilization has been defined as "the result of a series of inventions and discoveries whereby man improves his condition and controls the forces of nature for his own advantage."

Savage man is a pitiable creature. As Menaboshu says in the Chippewa legends, he is pursued by a perpetual hunger, he is exposed unprotected to the blasts of winter and the heat of summer. A great terror sits upon his soul, for every manifestation of nature—the storm, the wind, the thunder, the lightning, the cold, the heat—all are threatening and dangerous demons. The seasons bring him neither seed-time nor harvest. Pinched with hunger, appeasing in part the everlasting craving of his stomach with seeds, berries and creeping things, he sees the animals of the forest dash by him and he has no means to arrest their flight. He is powerless and miserable in the midst of plenty. Every step toward civilization is a step of conquest over nature.

The invention of the bow and arrow was, in its time, a far greater stride forward for the human race than the steam engine or the telegraph. The savage could now reach his game. His insatiable hunger could be satisfied. The very eagle, "towering in its pride of place," was not beyond the reach of this new and wonderful weapon. The discovery of fire and the art of cooking were another immense step forward. The savage, having nothing but wooden vessels in which to cook, covered the wood with clay, and the clay hardened in the

fire. The savage gradually learned that he could dispense with the wood, and thus pottery was invented. Then, if we are to believe the Chippewa legends, someone found on the shores of Lake Superior, fragments of the pure copper of that region and beat them into shape, and the art of metallurgy was begun in America. Iron was first worked in the same way by shaping meteoric iron into spearheads.

But, as Ignatius Donnelly warns us, it must not be supposed that these inventions followed one another in rapid succession. Thousands and perhaps tens of thousands of years intervened between each step. Many savage races have not, to this day, achieved some of these steps. Prof. Richard Owen says, "unprepossessed and sober experience teaches that arts, language, literature, are of slow growth, the results of gradual development."

We of the twentieth century, enjoying our motorcars, our electric turbines, our telephones, our radios, our airplanes, our moving pictures, are altogether too prone to ignore this great fundamental. We imagine that these inventions grew out of one another by some inexorable process, but that back at the beginning of things there must have been some common and basic culture which all men enjoyed as by gift from the Almighty. Even Adam himself must have had a roof of some kind over his head, a knife and a stewpan.

Nearly sixty years have passed since Ignatius Donnelly sought to prove by his masterly work on Atlantis, that nearly all the arts essential to civilization which we possess, date back to the time of Atlantis, certainly to that ancient civilization which we call the Egyptian but which was coeval with and an outgrowth of Atlantis. I shall refer constantly to Donnelly in these next four lectures, because nothing has appeared before or since Donnelly's time that begins to compare with this great scholar's reconstruction of that submerged continent and its peoples to whom we of this twentieth century owe so much.

AS Donnelly says, in six thousand years the world made no advance in the civilization which it received from Atlantis. Phoenicia, Egypt, Chaldea, India, Greece, and Rome, passed the torch of civilization from one to the other. But in all that lapse of time they added nothing to the arts which existed at the earliest period of Egyptian history. In architecture, sculpture, painting, engraving, mining, metallurgy, navigation, pottery, glassware, the construction of canals, roads and aqueducts, the arts of Phoenicia and Egypt extended, without material change or improvement, to a period but two or three hundred years ago. The present age has entered upon a new era. It has added a series of wonderful inventions to the Atlantean list. It has subjugated steam and electricity to the uses of man. And its work has but commenced. It will continue until it lifts man to a plane as much higher than the present, as the present is above the barbaric condition; and in the future it will be said that between the birth of civilization in Atlantis, and the new civilization, there stretches a period of many thousands of years, during which mankind did not invent but simply perpetuated.

Herodotus tells us that according to the information he received from the Egyptian priests, their written history dated back 11,340 years before his era, or nearly 14,000 years prior to our time. They introduced him into a spacious temple and showed him the statues of 341 high priests who had in turn succeeded one another. And yet the age of Columbus possessed no arts except that of printing—which was ancient in China—not known to the Egyptians, and the civilization of Egypt at its first appearance was of a higher order than at any subsequent period of its history, thus testifying that it drew its greatness from a fountain higher than itself. It was in its early days that Egypt worshiped the one God. In the later ages this simple and sublime belief was buried under the corruptions of polytheism. The greatest pyramids were built by the Fourth Dynasty, and so universal was education at that time among the people that the stones with which they worked, retain to this day the writing of the workmen.

The first king was Menes. "At the epoch of Menes," says Winchell, "the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of the first king Menes, built the palace at Memphis, that he was a physician and wrote anatomical books. All these statements imply that even at this early period the Egyptians were in a high state of civilization. In the time of Menes

the Egyptians had long been architects, sculptors, painters, mythologists, and theologians."

Professor Richard Owen says, "Egypt is recorded to have been a civilized and governed community before the time of Menes. The pastoral community of a group of nomad families, as portrayed in the Pentateuch, may be admitted as an early step in civilization. But how far in advance of this age is a nation administered by a kingly government, consisting of grades of society, with divisions of labor, of which one kind assigned to the priesthood was to record and chronicle the names and dynasties of the kings, the duration and chief events of their reigns!"

Ernest Renan points out that "Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature."

The implication of all this cultural evidence, if we had no other, geologically or philologically, conveys to the well-read person that the civilization thus attested, must have begun in Atlantis, and that the Egyptian people were unable to maintain it at the high standard at which they had received it, as depicted in the pages of Plato. What king of Assyria, as Prof. Donnelly well asks, or of Greece, or Rome, or even of the modern nations, has ever devoted himself to the study of medicine and the writing of medical books for the benefit of mankind? Their mission has been to kill, not to heal the people. Yet here, at the very dawn of Mediterranean history, we find the son of the first king of Egypt recorded "as a physician, and as having left anatomical books."

It seems to be incontestable that in some region of the earth primitive mankind must have existed and developed during vast spaces of time, and under the most favorable conditions, to create, invent and discover those arts and things that constitute civilization.

That illustrious Frenchman H. A. Taine, in his History of English Literature, sees the unity of the Indo-European races manifest in their languages, literatures and philosophies, and argues that these preeminent traits "are the great marks of an original model," and that when we meet with them "fifteen, twenty, thirty centuries before our era, in an Aryan, an Egyptian, a Chinese, they represent the work of a great many ages, perhaps of several myriads of centuries. Such is the source of these master faculties from which

historical events take their rise, and one sees that if it be powerful, it is because this is no simple spring, but a kind of lake, a deep, wide reservoir, wherein other springs have, for a multitude of centuries, discharged their several streams." In other words, the capacity of the Egyptian, Aryan, Chaldean, Chinese, Saxon and Celt, to maintain civilization, is simply the result of civilized training during "myriads of centuries" in some original home of the race.

CIVILIZATION is not communicable to all. Many savage tribes are incapable of it. There are two great divisions of mankind, the civilized and the savage, and, as is incontestably shown, every civilized race in the world has had something of civilization from the earliest ages. As "all roads lead to Rome," so all the converging lines of civilization lead to Atlantis, and perhaps before Atlantis.

The abyss between civilized and savage man is simply incalculable. It represents not alone a difference in arts and methods of life, but in the mental constitution, the instincts, the predispositions of the soul. The child of the civilized races in his sports manufactures water-wheels, wagons, and houses of cobs. The savage boy amuses himself with bows and arrows. The one belongs to a building and creating race; the other to wild hunting stock. The abyss between savagery and civilization has never been passed by any nation through its own original force or without external influences during the historic period. Those that were savage tribes at the dawn of history are savages still. Barbarian slaves may have been taught something of the arts of their masters, and conquered races have shared some of the advantages possessed by their conquerors, but we shall seek in vain for any example of a savage people's developing civilization of or among themselves.

If we may be reminded here of the Gauls, Goths and Britons, it may be stated that these were not savages. They possessed written languages, poetry, oratory and history; they were controlled by religious ideas; they believed in God and the immortality of the soul and in reward and punishment after death. Wherever the Romans came in contact with the Gauls, or Britons, or German tribes, they found them armed with weapons of iron. The Scots, according to Tacitus, used chariots and iron swords in the battle of the Grampians. The Celts of Gaul are stated by Diodorus Siculus to have used iron-headed spears and coats of mail. And the Gauls who encountered the Roman

arms in B. C. 222 were armed with soft iron swords, as well as at the time Caesar conquered their country. Among the Gauls, men would lend money to be repaid in the next life, showing a belief in periodic earthly return, the great law of earthly compensation; and we need not add that no Christian people has yet attained to that sublime height of faith. They cultivated the ground, built houses and walled towns, wove cloth and employed wheeled vehicles. They possessed nearly all the cereals and domestic animals known to us today, and they wrought in iron, bronze, and steel. The Gauls had even invented a machine on wheels to cut their grain, thus anticipating our mowers and reapers by two thousand years.

The difference between the civilization of the Romans under Julius Caesar and the Gauls under Vercingetorix, was a difference in degree and not in kind. The Roman civilization was simply a development and perfection of the civilization possessed by all the European populations. It was drawn from the common foundation of Atlantis!

IF WE find on both sides of the Atlantic precisely the same arts, sciences, religious beliefs, habits, customs, and traditions, it is absurd to say that the peoples of the two continents arrived separately, by precisely the same steps, at precisely the same ends. When we consider the resemblance of the civilizations of the Mediterranean nations to one another, no man is silly enough to pretend that Rome, Greece, Egypt, Assyria, Phoenicia, each spontaneously and separately invented the arts, sciences, habits and opinions in which they agreed; but we proceed to trace out the thread of descent or connection from one to the other.

Why should a rule of interpretation prevail, as between the two sides of the Atlantic, different from that which prevails or holds good as to the two sides of the Mediterranean Sea? If, in the one case, similarity of origin has unquestionably produced similarity of arts, customs and condition, why, in the other, should not similarity of arts, customs and condition prove similarity of origin?

Is there any instance in the world, of two peoples, without knowledge of or intercourse with each other, happening upon the same invention, whether that invention be an arrowhead or a steam engine? If a lapse of at least six thousand years occurred before man began anew the work of invention and took up the thread of thought where Atlantis dropped it, what probability is there of three or four separate na-

tions' all advancing at the same speed to precisely the same arts and opinions? The proposition is untenable.

WE MEET many people who think that Plato created the idea of a kingdom of Atlantis out of his own imagination. I remember that when I first heard of Atlantis in this present life I found something haunting, something vaguely intriguing, about it. I recall finding a fiction story concerning it in my Sunday School library when I was but eleven or twelve years old, and how it attracted my interest instantly. The Sunday supplement writers and editors of the Nation know the value of playing on those aged racial memories. The editors who put together the material which you find in current magazines instinctively know the value of anything appertaining to astronomy, archaeology, or that which has existed culturally only to be lost. The interest which was aroused by the opening of King Tut's tomb went deep into the spiritual reservoirs of all peoples. We have an instinctive urge from boyhood or girlhood for that which is old or legendary. Why?

I believe it is the same instinctive urge that makes us have a strange sentimental propensity from time to time for the scenes and days of childhood. We like to recall that which we have lived through and been a part of. So do we like, racially, to recall that which we have lived through and been a part of. We are interested in those old kingdoms and those old civilizations, because once upon a time we lived in them or under them! Vaguely we are but refreshing racial memories when we concern ourselves with them.

It makes no difference what the color of a man's skin may be in the present, this urge is universal in all mankind, because all men have lived before in the ages that have perished. We have seen how the various groupings of mankind about the earth brought racial antagonisms. But from the very start of the composition of Atlantis itself, we find allocated and pictorially represented, narrated in all legends, all the present great divisions of humankind. The races are all in the worldly picture, black, yellow, red, and white. It is already debatable in the minds of many ethnologists whether the black man originated in Africa; there is no record to show that he is an aborigine of the Dark Continent. There is plenty of record to indicate that he was carried there from the known world, far back in the times that we carelessly term prehistoric. And there are records on many of the

temples of Central America, of Negroes whose physiognomy is unmistakable. Likewise from the same records we recognize the physiognomies of the Chinese and the Hebrew.

Pausing a moment on this, Negroes have never been a sea-going people, and their existence among the aborigines of Central America proves one of two things: either the existence of a land connection between America and Africa, via Atlantis, or commercial relations between America and Africa via the ships of the Atlanteans or of some other civilized race whereby Negroes were transported to the various countries as slaves at a very remote period.

There is a most interesting book of the Quichuas, the people of Central and South America, the Popul Vuh, which speaks of the first men "in the region of the rising sun. All seem to have spoken one language and to have lived in great peace, black men and white together." We hear of no civilization in the Mediterranean region as coming from the East; we hear of them all as coming from the West. What west? What land could have been meant? We did have a Lemurian migration that settled in Atlantis. We likewise had a Lemurian migration that settled in Abyssinia. But it never got down into lower Africa. As we follow the migration in Asia of the present as expressed by stories of the common people, they all report, "We came from the West," just as the common people of Central and South America speak vaguely of a motherland in the west. But where are those lands today in which "black men and white lived together in great peace"?

I mention these points about the races as a factor in the reconstruction of those ancient civilizations. All the races that compose civilization today, were likewise in existence then. There was no essential division of the races into sharply confined areas.

THERE is another interesting point to be noted in reconstructing Atlantis, in the names of certain cities common to both the old world and the new. There was no departure from the practice of naming cities after those in the motherland, exactly as we have cities named today. We have in this so-called New World such names of municipalities as New York, New Haven, New London. Wherever you have a "New" it postulates that there must have been an "Old." We could almost make a list of the cities of England from the names of cities and hamlets on this side of the Atlantic. Applying this practice to Atlantis, we find in the Mediterranean basin, on the west coast of Asia Minor, at least five cities that have counterparts in the nomenclature of Central America. In Armenia we find Chol and Colua; in Central America we find Chol-ula and Colua-can. In Armenia we meet with Zuivana; in Central America, Zuivan. In Armenia there is Cholima; in Central America, Colima. In Armenia Zalissa; in Central America, Zalisco.

Can this similarity in names of cities be coincidence? Is it not fairly acceptable logic that cities on both sides of the Atlantic must each in turn have been named after cities in the great Atlantean kingdom? What more overwhelming comparison of names do we have in all the old or new countries than that of the great god Pan and Maia in the Greek, and Panama on the American isthmus?

Those of you who are familiar with Greek mythology will remember that the barbarians alluded to by Homer and Thucydides were a race of ancient navigators and pirates called Cares, or Carians, who occupied the isles of Greece before the Pelasgi. The word is a common term applied to the earliest settlers of South and Central America, as Churchward has shown us.

"Hu the Mighty" is found in Hu-nap-hu, the hero-god of the South American Quichuas; and the god of the Welsh druids, Hu-napu and Hu-hu-nap-hu, are semidivine heroes of the Quichaus. How does this happen, three thousand miles apart, over untold ages? How, except that both were colonial inheritances of the Atlanteans?

WHEN we come to the question of color of other races spread over the face of the globe, we proceed to unearth other astounding evidences of an earthly society that must have had an origin in a great nation not much different from the United States of the present.

We said that Adam of the scriptures got his name from the fact that he represented the first Red Race, and that the word means "red" in all the ancient languages. The Arabs and Egyptians considered mankind as comprising two races, the one red or ruddy, the other black, and classed themselves among the red men. Not only was Adam, or A-dom, the Red Man, but red from the first has been a sacred color. The gods of the ancients were always portrayed in red. The Wisdom of Solomon refers to this custom: "The carpenter carved it elegantly, and formed it by the skill of his understanding, and fashioned it to the shape of a man, or made it like vile beast, laying it over with vermillion, and with paint, coloring it red." Universally the Indians paint their idols red. The very name of the Phoenicians signifies red.

Ancient Egyptians recognized four races, they themselves being the Rot or red men. The yellow they called Namu, which included the Asiatic races. The black men were called Nahsu, and the white Tamhu. In the same way we find that the ancient Aryan writings divided mankind into four races, white, red, yellow, and black, who settled along the great Mediterranean corridor. The four castes of India were founded upon these distinctions in color. The word for color in Sanskrit, Varna, means "caste." The great mystery of the caste system in the East was the keeping of the racial bloodstreams pure. The red men, according to the Mahabharata, were the Kshatriyas, the warrior caste, who were afterwards engaged in a fierce contest with the whites, the Brahmans, and were nearly exterminated. It was from their stock that Buddha was born.

The whites seem to have been at the top in that ancient day, as they are at the top at present in all world systems. Do you get the immutable principle of the spectrum again, all things being contained in white, the Brahmans being the priestly class.

In social and economic structure, that ancient civilization of Atlantis was therefore essentially like our own, because we are forced to remind ourselves that cultures and civilizations, while influenced by features of terrain and by heavenly bodies, are essentially spiritual achievements. As individual men and women go through each stage of

color, they gather that which each has to bestow upon their characters. A great cataclysm comes along and seems to wipe out all vestiges of what they have gained in an organized, material way. But it cannot wipe out that culture which has become a part of their spiritual characters. They proceed to build a little higher from the reservoir of spiritual ethics in their eternal memories.

OCCASIONALLY it occurs to men and women to ask themselves from whence comes the mysterious thing in cultural life called Leadership. All down the ages mankind has had it. And yet it is truly a social phenomenon. Why should one person or one class of persons, or one caste or one race, take and hold ascendancy over the others? When we give the enigma the attention it merits, we realize that Leadership is all a matter of gradation of wisdom. This at first may seem banal. It is actually profound. One man knows more than another man knows, or he assumes to know more. Those who know less either borrow vicariously from those of greater wisdom by submitting themselves not only to the dictates of logic which the wiser may possess, but they are willing to fall in behind such a wise man and do as he suggests or dictates physically, politically or socially, thereby utilizing for themselves the wisdom epitomized by him, which they lack. Social organization, therefore, is nothing but an expression of various gradations of wisdom, and at the top is the man, or men, who possess the greatest fund of knowledge about the universe in which men find themselves dwelling.

Looking back in our cultural inheritance to great Atlantis of the very olden days, we are told that in the beginnings of things on this planet the men who knew most were the Avatar-Leaders. They were not, as sociologists suppose, merely common men who had learned to seize opportunities for advancement of which the more stupid had not availed themselves. This could not have happened, for in the beginning all were more or less subject to the same conditions of life, and where would their superior knowledge have come from? We touch close to the metaphysical when we consider the social and political structures of those ancient times.

Originally we find the leaders of the peoples of the earth called Seers, or those who saw. They were a class of men who lived in See Houses, on elevated portions of land, sometimes mountains, sometimes architectural elevations in the hearts of cities. The term has come down

to us in modern days in describing the abode of bishops of the Episcopal Church. The bishop is an occupant of a See House. Primarily these ancient leaders studied or "saw" the heavens. They were the world's first astronomers, as the ancient skies cleared and heavenly bodies came into view. No man or caste of men can withdraw from the multitude and give attention to the vastness of celestial space, without gaining greater powers than those whose vision is confined to the materialistic things of earth. Great avatars have come into a consciousness of what they have to give to the world, in the lonely waste places, not in marts of trade or political councils.

Admitting for the moment that the leaders who first took charge of the Atlanteans and Lemurians were of a superior order and had undoubtedly gained to their knowledge and wisdom on other planets or in other planetary systems, it makes no difference whether they got their knowledge from far planes of existence or from senses galvanized above those who slept in humble abodes beneath those ancient See Houses. Our present-day political systems, our evil social machinery, are but debauched symbols and shadow structures of something that once was very beautiful. Today when we think of the word Priesthood, because of the abominable prostitution of the priestly power in the hands of petty men considering God in the anthropomorphic concept, we do not think of a caste of princely avatars. All that is passed. It was only the original pattern which we had exhibited for us in its purity, that became a factor in our racial culture. We think of priestcraft and priest-graft today and say "God deliver us!" because priests have now lost their ancient knowledge, or are only the husks of that great caste of true leaders that once abode in the world's See Houses, or in its lonely places. They are no longer avatars, because avatars no longer incarnate in the priestly classes. When they come into flesh now they exert their leadership in other characters, by incarnating in common ranks and strata of society, to rise up and exhibit themselves in their true identities when there is artistic, social or political achievement to be accomplished for the good of the race as a whole.

We are told that Atlantis was commonly ruled or presided over by twelve great avatar-priests of extraordinary culture and ethical attainment. When I say this, let me draw you a modern analogy. Think of the state of society that would be in existence on this earth if it were ruled by a council of twelve avatars, each one of whom had the temperamental maturity, the spiritual adulthood, of Jesus the

Christ! We would not think then of the priestly caste with shivers. It is because we have learned that mere mortal men have debased such divine calling of leadership into ritualistic formulae, with all their attendant evils of greed and corruption, that we pray the Almighty not to inflict a priestly government on us again.

NOW looking back over history, we find that all peoples have had a peculiar custom of considering those who have been of prominence or notoriety in past years or past ages, as having been affiliated with Deity. The law and order exhibited in the operations of the heavenly bodies postulated a single ruling mind. From observation of this law and order the idea of the One God was apparently arrived at. It was but a logical reaction from this observation, for men to attribute divine powers to those who stood head and shoulders above the herd in their cultural attainments. And in the exact ratio that time passed, after the removal of such supernal mentalities from the earthly scene, human exaggeration concerning their attainments made them objects of worship.

This is a peculiarity of human nature by no means confined to the past. A thousand or five thousand years from today, scientists uncovering the remnants of our present civilization and translating documents containing lavish references to the Mid-Victorian Era, will doubtless assert with great profundity and solemnity that just before the turn of the twentieth century, Anglo-Saxon peoples were worshipers of the great Goddess Victoria.

In delving back into the records and folklore of ancient peoples, even as late as the Roman, the Greek, the Babylonian, the Egyptian, and in a measure the Scandinavian, we find that uniformly the gods and goddesses who were objects of veneration and beseechment were never considered as actual creators of heaven and earth. They were exaggerated prototypes of quite earthly men and women, doing earthly things, playing favorites, defending a particular people, having trouble with their wives and relatives. The male gods were frequently married to turbulent, shrewish women, or bickered with their children, one of them, Zeus, even going so far as to hurl one of his offspring out of a window, breaking his back.

It stands to reason that this type of deity in folklore could have little in common with the one God-Monarch who fashioned the earth and set the celestial bodies in the heavens. To search for a true solution

of the mystery, we have to go back, far back, behind accredited origins, for these myths so popular among the peoples of the Mediterranean basin. And knowing the propensity of humankind to deify outstanding individuals as time passes and their talents or achievements are exaggerated in much telling, we have to proceed on the hypothesis that these ancient gods and goddesses must have been very ancient earthly potentates. Looking for evidence to substantiate such hypothesis, we do come upon some perturbing facts.

OUR so-called culture of today is built upon two cornerstones: first, materialistic achievement; second, spiritual ennoblement growing out of universally accepted assumptions in regard to the character and behavior of the Almighty Potentate. It goes without saying that we are the inheritors of an extraordinarily materialistic civilization. We have had domesticated animals passed on to us, we have had agricultural processes perfected and bequeathed to us over untold generations, until it is difficult to conceive of a state of world society in which they were not known and practiced. We are the recipients of a vast fund of lore concerning architecture and engineering. We have had the basic facts about metallurgy handed us out of ages that we consider archaic. Sculpture, painting, engraving, and poetry, had reached such a highly developed state in the beginnings of recorded history that we solemnly refer to them as classics, using them as substrata on which to erect any advances in these arts in the present day. In public works we have the old worlds filled with ruins that attest to marvels of human attainments. In navigation, manufactures, music, weapons, we seem generation after generation to be repeating or rediscovering that which was once universal property of the nations. Only religions or the concepts of humanity regarding the Creator, seem to have undergone any radical alterations within the period of recorded history.

In studying the true origin of our culture, therefore, suppose that we look into these items in the order named. Before taking up the genesis of spirituality as the world at present knows and practices it, suppose we glance at these materialistic achievements of the Atlanteans and observe how little we of these later days have evolved for ourselves. To determine the existence of these things in Atlantis, we must of course use the method I have heretofore laid down. If we find an invention or a social custom identical on both sides of the Atlantic, we

must attribute its common source to some central locality from which it spread out in colonial fashion into the preserved localities where traces of it remain to the present day. Identical evolutions on separate parts of the planet over the same periods of time are untenable, as we have seen.

Of the domesticated animals and agricultural achievements, we have spoken in a previous lecture. If we find the camel in Africa and Kansas, it must have been a common beast of burden in Atlantis. If we find the bison in France and Wyoming, it must have been a well-known beast on the Atlantean plains. If we find the horse in Arabia, and yet find its forebears no bigger than a fox in Montana, we are forced to conclude that it must have been evolved as a draft animal between the Straits of Gibraltar and Cape Hatteras. And the same thing applies to the fruits and grains. Especially bear in mind what we learned in our last lecture about the seedless banana.

When we come to architecture, however, we enter an entrancing and fecund field of exploration and overwhelming evidence that the science of building had its root and start upon a continent that is no longer in existence. Plato tells us that the Atlanteans possessed architecture, that they built walls, temples and palaces. We need not add that this art was found in Egypt, perfected to a degree that is now the despair of modern construction engineers. All the civilized countries of Europe, as well as Peru, Mexico and Central America, followed principles of erection and design that must have had a common origin.

The obelisks of Egypt, covered with strange picture symbols as they are, are duplicated by the round columns of Central America, and both are supposed to have originated in phallic worship, or the worship of the male procreational equipment. This adulation of the principle of human fertility is found even in parts of the Orient at the present time, notably in Cambodia and Burma. The usual symbol of the phallus, according to both Squier and Bancroft, was an erect stone, often in its rough state, though sometimes sculptured. The worship of Priapus was found in Asia, Egypt, along the European shore of the Mediterranean, and in the forests of Central America.

The mounds of Europe and Asia were made in the same way and for the same purposes as those of America. Herodotus describes the burial of a Scythian king: "After this they set to work to raise a vast mound over the grave, all of them vying with each other and seeking to make it as tall as possible." Foster in his Prehistoric Races

says: "It must be confessed that these Scythian burial rites have a strong resemblance to those of the American Mound Builders. Homer describes the erection of a great symmetrical mound over Hector, also over Achilles. Alexander the Great raised a huge mound over his friend Hephaestion at a cost over one million dollars.

The grave-cists made of stone in the American mounds are exactly like the stone chests or kistvaen for the dead, found in the British mounds. Tumuli have been found in Yorkshire inclosing wooden coffins, precisely as in the mounds of the Mississippi Valley. The articles associated with the dead are the same on both continents: arms, trinkets, food, clothes, and funeral urns. How can this possibly be coincidence?

In both the Mississippi Valley and among the Chaldeans, vases were constructed around the bones, the neck of the vase being too small to permit the extraction of the skull. Today in our modern cemeteries we construct mausoleums, permanent resting houses for cadavers which we know to be naught but disintegrating chemical compositions that in a few years will be dust. We say we thus show respect or loving solicitude for the dead, knowing all the time that the body thus discarded is but the cocoon from which the sentient spirit has emerged into another form of Being. Our thousands of square miles of cemeteries are today living symbols of an era when mankind expected the literal dead body to come to life again at some future date and require the body so carefully preserved. Yet scarcely one intelligent person in a million truly believes in this actually happening. It is but paying tribute to a racial memory, the heritage from a bygone civilization. A continually advancing civilization will cremate the bodies of the dead as something worthless, not unlike so much discarded rubbish.

AGAIN referring to engineering achievements, the pyramids of Egypt, Assyria and Phoenicia all had their duplicates in Central America, as we shall see in a separate lecture on the significance of pyramids. The use of cement was known alike to the European and American nations. The use of the arch was known on both sides of the Atlantic. The manufacture of brick was known similarly in both the Old and New Worlds. The style of ornamentation of monuments and public buildings has been much the same in both hemispheres. It approaches idiocy to contend that these things just happened. Pyramids must have been known and erected in Atlantis. Cement must have been an Atlantean discovery, for its use to filter to such widely scattered parts of the planet. The Atlanteans must have had extensive claybeds and brickyards.

In the field of metallurgy I refer you again to what I said in a recent lecture on the mining of copper in the Lake Superior region of the United States. Engineers estimate that 200,000 tons were removed from one ore field alone. Where did all this metal go? Where are the evidences of it today? The Atlanteans must have possessed a full knowledge of how to mine all the ores, and have mined them, working in copper, tin, bronze, gold, silver and probably iron. We know the American nations possessed all these metals. Certainly we have equal evidence of them in the so-called Old World. The age of bronze, or of copper combined with tin, was preceded in America, and nowhere else, by a simpler age of copper. Therefore the working of metals either originated in America or in some other nation to which it was tributary. The Mexicans manufactured bronze, and the Incas mined iron ore near Lake Titicaca. The Peruvians called gold "the tears of the sun." It was sacred to the sun, as was silver to the moon. And out of this last reference come our strange, strange fixations of modern times in regard to the worth of gold and silver money.

Gold and silver as the proper substances for coinage having established value when politically utilized, date far, far back to a time when the yellow metal had association with the solar deity, and silver was hallowed because of its affinity with the deity of night, the moon. Our very monetary systems in this twentieth century rest on the religious superstitions of a gone and forgotten people. Gold of itself is of little or no utility except for ornaments. Silver is of little value of itself except as it can be worked in alloys and plating to make utensils. And in this regard there are a score of other metals which exceed it in

durability. Neither is it because gold and silver are so scarce, that they are used as the basis of coinage. That is a myth perpetuated by an international banker group. There is more gold and silver in the world today uncoined than at any time within the historic or prehistoric record of man. Many gold and silver mines, even in Canada of the present, are not allowed to be worked because the values of these precious metals are so depreciated that the recovery of them is no longer worth while. Silver has been bought in its crude state in Canada, I am informed, for something like four cents a pound. It is because these metals were once reserved exclusively for the decoration of temples, and the ornamenting of vestments of priests who had to do with the gods, that it became so deeply venerated. This practice was encouraged by a voracious financial hierarchy because, thereby, having the monetary system of a given country on a gold or silver basis, the identical coinage representing that system could be called in and hoarded from time to time when recalcitrant rulers refused to be directed by arrogant bankers. Such performances are of record no later than the times of the Charleses in England. We know painfully well how pernicious is the practice in the countries of the modern world at the present moment.

IN sculpture, we are overwhelmed with the evidence of the extent of this art on both sides of the Atlantic. Dr. Arthur Schott in describing the Cara Gigantesca or gigantic face, a monument of Yzamal in Yucatan, says, "Behind and on both sides, from under the mitre, a short veil falls upon the shoulders so as to protect the back of the head and neck. This particular appendage vividly calls to mind the same feature in the symbolic adornments of Egyptian and Hindu priests, and even those of the Hebrew hierarchy." Dr. Schott sees in the orbicular wheel-plates of this statue the wheel symbol of Kronos and Saturn, and in turn it may be supposed that the wheel of Kronos was simply the Cross of Atlantis, surrounded by its encircling ring. ¶ The art of painting was known on both sides of the Atlantic, the paintings on some of the walls of the temples of Central America revealing a state of art as high as that of Egypt.

engraving, we are familiar enough with the hieroglyphics carved on stone monuments, both in the Old World and the New. And the working of precious metals, there is not much difference in de- of skill shown between the ornaments delicately tooled as taken

from the Egyptian and Assyrian tombs, and those recovered from temple ruins in Maya and the west coast of South America.

Of agriculture I have already spoken. The Atlanteans were primarily an agricultural people. Their great island continent, about the area of the United States, was particularly adapted to the raising of crops, being protected as we have seen by its range of mountains on the north, and having a far-flung level plain reaching east and west. What we find among the civilized nations of both America and northern Africa, is but a vestige of the agricultural knowledge and skill which produced such horticultural wonders on Atlantis. In Egypt the king put his hand to the plow at an annual festival, thus dignifying and consecrating the occupation of husbandry. In Peru precisely the same custom prevailed. In both the plow was known. In Egypt it was drawn by oxen, in Peru by men. It was drawn by men in the north of Europe down to a comparatively recent period.

In public works our heritage is such as to shame the engineers of to-day. The ancient American nations built public works as great or greater than any known in Europe or Asia. As I have already mentioned, the Peruvians had public roads one to two thousand miles long, made so durably as to excite the admiration of the Spaniards. At every few miles taverns or hotels were established for the accommodation or protection of travelers. They built aqueducts for purposes of irrigation, some of which were five hundred miles long. Again I say, that would be as far as from New York City to North Carolina. They constructed magnificent bridges of stone and even invented suspension bridges thousands of years before they were introduced into Europe. They had, both in Peru and Mexico, a system of posts by which news was transmitted hundreds of miles in a day, precisely like those known among the Persians in the time of Herodotus and subsequently among the Romans. Stones similar to milestones can still be seen along the roads of Peru.

Sailing vessels were known to the Peruvians and the Central Americans. The locks at elevated Titicaca bear witness to the size of craft that could only have been of Atlantean development. In 1502, however, Columbus met a party of Mayans in a large vessel equipped with sails near an island of Honduras, loaded with a variety of textile fabrics of divers colors. For the American nations manufactured woolen and cotton goods, and made pottery as beautiful as the wares of Egypt. They manufactured glass, and engraved gems and precious stones. The Peruvians had such immense numbers of vessels and

ornaments of gold that the Inca or war-chief paid with them a ransom for himself, to Pizarro, of the value of fifteen million dollars.

There is evidence, as we shall see at a later date, that the Atlanteans possessed guns, powder, and explosive firearms, evidently cannon and other ordnance. We do know that the weapons of the New World were identical with those of the Old World, even in historic times. They consisted of bows and arrows, spears, darts, short swords, battle-axes and slings. Both peoples used shields or bucklers, and casques of wood or hide covered with metal. If these weapons had been derived from separate sources of invention, one country or the other would have possessed implements not known to the other, like the blowpipe and the boomerang. Absolute similarity in so many weapons, strongly argues identity of origin.

It may well be advanced in the form of a question: well, supposing all this is so; assuming that we of the twentieth century are not half so smart as we think we are, and that all that we are enjoying today is merely the recovery of lost arts commonly known to men of ages ago—what of it? How does it make us any more or any less adroit, to know that there was once a great continent on which a civilization flourished quite the equal of anything of the present? Where is the practical utility in knowing these pages of the world's previously unwritten history in these times of economic and social stress, if we cannot translate our knowledge into ways and means of improving our present condition?

It is not only a logical and fair question, but it goes to the very pith and meat of our taking the trouble to scan these bygone eras.

Let us declare it in this manner: Because men and women are so abysmally ignorant of eras of higher civilization that have come and gone on this planet, they are allowing great racial fixations to become foisted upon them. They are being persuaded to accept certain claims and contentions made by specific peoples as to their own divinely ordained importance in the scheme of world society which cannot be substantiated in the light of knowledge of civilizations of ancient times. If the truth about those ancient times could be universally known and accepted, these preposterous claims would be laughed out of court and world society would know a complete metamorphosis for the better.

For instance, the religions of the world, growing out of materialistic culture which we are to examine in our next lecture, could not maintain the support which they now command in many of their ritualistic

absurdities, if it could be conclusively shown that a million generations of men were born, grew to adulthood and perished without being victims of much of the pernicious spiritual counseling that all too frequently influences national and international morals. Certain races of people, chiefly Semitic in character, would never be able to foist the Chosen People hoax on society, that now accrues to their overwhelming economic advantage. The Roman Church, which now dominates the private lives of so many millions and thus affects the conduct of scores of nations, might not be able to exert so profound an influence if it were shown to be nothing but baptized paganism, a political massing of rites, rituals, customs and pageantries that originally began in Atlantean Sun Worship.

These are matters of surpassing moment in our modern lives, and so painfully practical that it well behooves us to alter our ideas of the Civilized Saga, and stop thinking of mankind as a straight-line evolution from the fens of tropical France up through the Chaldean, Egyptian and Babylonian cultures into the Greek and Roman on which modern civilization is founded.

The average man or woman today is a bleeding mass of inhibitions and spiritual adhesions because of the appalling historical and theological hocus-pocus that has been foisted upon his or her ignorance. If Hebrews take worldly advantages today to which they are by no means entitled in the family of races, they must not be criticized; they are sacrosanct as God's Chosen People! If the Pope issues a decree, mixing in worldly politics in which he has no business, or excommunicates a soul from heaven for daring to defy the Mother Church in some social complication, nothing must be done about it; he is the vicar of Christ on earth and the human race had no history worthy of mention before the appearance of Jesus in Galilee!

Our social, theological, political and economic culture of the present is a miasma of inherited bigotries, misinterpretations, hoaxes and indulgences which have no basis in intelligent fact, when the past is examined with fearless eyes and ruthless fingers. The inherent reluctance of modern scholars to bring up the facts of the past to the light of day, is due to the chastisements that are inflicted upon them inexorably by those great racial and religious systems that would stand to suffer from exposure if the truth were clear. Furthermore, the inhibitions have now come to be so complete that modern man is terrorized to the depths of his immortal soul, accepting that investigation is some sort of unpardonable sin and that the true past must be kept

blank lest something be unearthed that might "tip over existing institutions." ❦ ❦

We are living under conditions today that are becoming economically insufferable, because of mankind's universal ignorance of the true history of the human race. The whole inheritance is a subversion. The watchword of the hour is Hush! And underneath, in the bloodstream of universal society, the virus of wrong doctrine and unspeakable error and charlatanry is continuing to poison humanity to its hurt.

Well might we ask, what of the five million years in which humanity lived and died upon this planet without any particular race being the coddled and protected of the Almighty? What of the uncountable generations which lived without the rites of baptism and extreme unction and managed to get along very well indeed? What of those eras when humanity knew nothing of the Vicarious Atonement, the Damnation of Infants, and Free Will or Predestination, and yet wrought mightier wonders than our modern world can yet explain? ¶ Let us in all reverence become sane men and women and look the facts of world society in the face. Nothing is to be lost by so doing. The divinity of Christ is not denied by knowing the truth; on the contrary, it is enhanced. The world needs a purging. It needs illuminating. For all of our vaunted progress which is merely a rediscovering of things that once were common property of peoples and nations, humanity is yet living in the Dark Ages. Only today, he who dares to cry out against the fiats of these traffickers in mass ignorance is not introduced to the torture rack of the inquisition; he is introduced to social ostracism, slanderous odium, journalistic bile, blackmail and boycott, and perhaps if these prove ineffective, a $50 gunman who shoots from shadows beside a garage.

When we probe back into the cultures of the ancient world, we arrive at the culture of Atlantis which spread out east and west, north and south. And we find that there is nothing new under the sun. Even religion and religious beliefs are matters of evolution. And God does not shut men and women out of heaven for growing, for developing, for expanding, for flowering. He has only decreed the penalty of nonexistence for closing the mind and sealing up the consciousness against light and inspiration.

With the cultural items in a materialistic way which we have mentioned, as earthly background, let us in our next lecture explore into the theological beliefs of the Atlanteans and get the first glimmerings of what true culture really means.